SOWING THE SEED.

Pastors' Utterances from the Pulpit to Their People.

THE GOSPEL OF CHRIST.

*Morality Is Firmly Established and Dictates to Religion."

CHURCH OF THE DISCIPLES. THE PROOF OF A PERSONAL GOD-SERMON BY

you a God." On a beautiful October evening, said Mr. Hepworth, in the year 1862, in his nome in Marshd, Daniel Webster lay dying. The shadows of the with the enemy who, until Christ's advent, suched in putting all men under his leet. When aske moment, and his voice, only too soon to be stille and His power." Before the sun kissed the hills on th his eyes and solved the great problem that we mus Mr. Eckel is one of the foremost physicists of many. The dream of his life has been to account

all sconer or later solve. Let'me sketch another picture. Mr. Eckel is one of the toremost physicists of Sermany. The dream of his life has been to account for the existence of the universe without being compelled to the result that the idea of God is a necessity, Most flaturalists ind it easy to account for the present condition of affairs by the postulate of an unseen and unknown interligence, but Eckel says, in language-which seems like music in the minor key to us, that hewever despondingly he may take such a step, he may at least make the attempt to undertake the existance of the world without the postulate of an overral ling and supreme intelligence. The one end and aim of his life is to banish God—to account for the world on purely physical grounds. God to him is unnecessary in the system of the universe. I think I would rather be Daniel Webster, dying in Marshüeld, with the name of the uniseen and the infinite Father en my lips, than be the great physicals Eckel, daring to live mind shouldway, groping my way month after month, year after year, without a ray of hight to shine open my path and without a puse of belief on my contribute. Bretiren, let me say to you this morning the best acconticles say that Daniel Webster was right and that Eckel is wrong. If there is one emphasic word which comes from scientific ment is the declaration of a personal God, a supreme intelligence, a supreme benevolouse that pais its sveriasting arms uncer these, our frames, and leads us up through the carkness of our persistent doubt to the light of the perfect day of trust and confidence.

No COCKESSION.

Rem. mber, please, that thus is no concession to the redgious sentiment of mankind. Science is thoroughly despoire. Whenever science, to-day, says that outside the physical universe there is controlling it a personal God to whom you and I hold intimate relations, that declarations is the resolite of the deepest thinking, of the largest knowledge of the facts and of the severest declared to be contracted. There was no such t

Father" He put the capsions on the was complete.

Mr. Helpworth said that Mr. Huxley had remarked that the belief in a personal God was not not not becausery to religion, that it was only a matter of dyndion. To this the preacher replied that there could be no holy life unless; it was in connection with a holy person and from whom we derive our arrength. In this respect God had been very good to us, for He had not only given us a revelation, but He had given as a pattern to follow in the life of Jesus Christ.

FIFTH AVENUE BAPTIST CHURCH.

The Rev. Dr. Armitage preached on the subject of 'Augelic Fear Note," taking as an appropriate text Matthew, xxviii., 5, in these words:- "The angel an-Jesus, who was crucified." There is a remarkable difference, said the reverend Doctor, between the several evangelists, both in regard to the particular svents which they report and the various forms of words which they use in reporting them. A beautiful writer says:--"John, indeed, seems to have set himself to preserve all the tearful passages which trickle down upon the history of Jesus. He was a gatherer of tears." His brethren say less of For example, both Matthew and Luke record the angelic exhortations, '-fear ubt,' on several occasions, but John passes them by altogether. Now there is something of ancommon interest growing out of the fact that three times the angels pronounced their lear nots in connection with the Saviour's birth and once in association with His resurrection, and that there they censed; for you hear no repetition of these instances till Paul is about to be shipwrecked in preach-Then he says, "There stood by me this night an angel of God saying lear not. Paul, then must stand before Cosar; and fol God has given thee sh those who sail with thee."

Then he say. "There stood by and this sught and before tomari, and follow he gives have all the sught and before tomari, and follow he gives have all the sught and before tomari, and follow he gives have all the sught and the

heart, saying, "Fear not this and fear not that," for the purpose of bracing and emboldening human hearts. If the harbinger of Jesus is coming they waisper to the tremulous heart of priest Jeremiah, "Fear not." If Joseph lears that his affections and confidence have been treated lightly they breathe delicately into his soul a reassuring "Fear not." If Joseph pure daughter trembles with delicious fear st the thought that all generations shall call her happy because she is the chosen handmand by whom God is to send His only son they cheer her heartsinkings with the cry, "Fear not." If the piceleian shepherds are startled to learn that the Christ, God's lamb, is born, the angelic voice makes the whole plain secho with the bold salutation, "Fear not;" and if sadnest gather ever all spritts because the Christ is dead and breaking nearts go to unbosom themselves at His tomb before the broak of day, the angels have already taken a journey from heaven, fleeter than the lation sunbeam, that they may be ready to make Joseph's tomb and garden alive with the news, "Fear not, be is not here. He has risen as he sain."

And se perhapa, less visibly, but not less really, they hover about and minister to us. Less sudibly, but not less straingly, do they address their fear nots to us; yes, to the poorest, weakest, lowiest of our number. Whos the tempest heaves and the wind hewis and the night is black, in every swell and every gust comes piping down to the fear-tened spirit the angelic challenge, "Fear not!"

MASONIC TEMPLE.

MOR ALS AND BELIGION-SERMON BY MR. O. B. FROTHINGHAM.

Mr. O. B. Frothingham in the Masonic Temple re ferred to his discourse of the preceding Sunday, and said that upon that occasion he had endesvoyed to es-tablish the lact that morals and religion had two different spheres to move in. The object of religion is to prepare people to live hereafter, while that of morals is to di them for the present life; the one directs its efforts to the making of saints and the other ceded religion in all countries, and while the stand ard of morality is constantly improving, that of reli pects. The other side of the question is that religion creates morals. In London, New York, Para and such places, where society is closely organized, ethics, or morality, stand on something like its ewn foundation, and dictates to religion; the priest and his office are remanded to their appropriate spheres. In countries like Europe and the United States, being centres of intelligence and cultivation, morality is firmly established and dictates to religion; but in countries that are not socially well organized, such as Asia, Airica and the uncivilized parts of America, morality is dictated to by religion and its priests.

organized, such as Asa, Africa and the ucovilized parts of America, morality is dictated to by religion and its priests.

Time was when religion had the held all to itself—in those ages before men began to think, reason, compare, judge. In that time men's dread of the supernatural was great; religion became the recognized meatum through which future happiness should be attained, and acquired a commanding position long before morality came into the fleid. Imagine organized religion, conducted by relays of priests, going on for a thousand years. All of this time it controlled the great universities of the world, and all the schools and colleges where the higher branches of education were taught. Where young people met, religion was on the spot to see Just what their instruction and amusement should be. Thus, generations after generations passed away without inquiring into their position with respect to established religion. The ministers of religion imposed a binding outgation upon swerybody. To guarantee happiness hereafter the law was jaid down that men should believe and do certain things prescribed by the Church. From the cracie to the grave men were told what they should do or not do. The doctrine of a personal God, as an injuvialual being, looking after the wolfare of His creatures, counting the hairs of their heads, balancing good and avit, educating men for file own special purpose, originated with the priests.

The preactier went on to show the difficulty there is of getting out of file all the good which is in it, and concluded by asyling that "we must have a new religion of humanity. Its creed is unfolding how supero as it stands to-day before every one! Give us a rational religion to meet a rational morality; a new and rational religion to meet a rational morality; a new and a fresh quickening of morality, the most giorious yet seen by man."

PLYMOUTH CHURCH.

GOD'S RELATIONSHIP TO MAN-SERMON BY BEV. HENRY WARD BEECHER.

Plymouth Church was full at the morning service when twelve young men and women were baptized, by sprinkling, and forty-one were admitted to the church. Mr. Beecher preached from Romans t, 16;-Throughout His life, the presence began, Christ leit the pressure of contempt and of shame in the comever should feel ashamed of him then He himself ther. It even Christ suffered so much on this score, how much more must Paul have leit, who was of all men the most sensitive? Alone, with-out disciples or followers, in Rome, which was then tion, he everywhere met with repulsion from the proud, methetic, imaginative people to whom he bore but one whose power lay in an unusual direction, and himself among great men and surgounded by institunever surpassed. Coming from a despised race he brought in one of his own people, who by his own people had been put to death as a malefactor. To preach such a man to the Romans at that time was afficient to render him hable to redicule. Yet when he went among them he said he would preach Christ only, and him crucibed; he was not assumed of it, and he was not mayling to go to Rome on such a mission. How was it that He was not assumed, though so extremely accusative, and why or all men has no left the most abundant expressions of hope and courage? It was because he had through his whole soul so enthusiastically into the service of Christ, whose nature and mission he saw more clearly than any of the other disciples.

the most abundant expressions of hope and courage? It was because he had throwg his whole soul is centural than astrong the through the service of Christ, whose nature and mission he saw more clearly than any of the other disciples.

The Jews made rightcounter, perfect manhood, the end and aim of all their theology and religious teaching. The old festament inited to accomplian this object because it was too wask and man was too strong. The strength of the New Testament is that it shows mankind the true nature of God. The most interface them of shilling and accompliant its object because it was too wask and man was too strong. The strength of the New Testament is that it shows mankind the true nature of God. The most interface them of shilling and the strength may though Jupiter was dalled the Father of Men it was only a poetical term. Now Christ came into the world as a representation of the divine chiracter, to show that God was part and parcel of the human race. He came into the world was a representation of the divine chiracter, to show that God was part and parcel of the human race. He came into the world was revealed first as a Saviour, then as a Lord, being a Lord only because he was a Saviour, divine by reason of his adaptation to purify and save mankind. Hercanter the whole question of his adaptation to purify and save mankind. Hercanter the whole question of man. Commentators have nead facts presented to them with which they must dead, for they cannot go round or over hem. The latest views of the origin of man. Commentators have nead facts presented to them with which they must dead, for they cannot go round or over hem. The latest views of the origin of man. Commentators have nead facts presented to them with which they must dead, for they cannot go round or over hem. The latest views of the origin of man connern Scripture to an extraordinary degree. They show life the himself of the man for the fact them with which they must dead to the cannot be a cannot have a conditions of these was a father to ot

week has excited so much attention. When he was it up to I gave you my idea of his business, and I gave it to you is unmistakable torms. When a man is living is the time to arraign bis aim; then, if he is arraigned falsely, he can answer. It is cowardly to assault the grave. That man has gone into the eternal world, and it is not our business to declare his destiny. The day of judgment will explain it to all the universe and give infore physicial endurance. He was the Samson of our age, with nervas of iron and endurance unparalleled. Whether he used that strength in assailing the itins of sin or pulling down tempers of rain you know. God certainly gave to no man more unganificent opportunities. He might have challenged anything but Omnipotence. I call upon mon of physical power to-day to devote themselves to the Lord. Behold, also, in the story of the toxt an illustration of the damage that strength can do if it is misguided. Behold, also, in this grant of the fort and in the grant of our own century that great physical power must crumble and expire. There never was so magnificent a fight for lise as the Samson of our day made. He fought death back from between the bailot boxes of last antiumn's election, back to the deck of the Southern steamer, back to South Carolina, back to Florids. Then there came a turn in the battle and he lought death back to New York, to Troy, to Saratoga. He fought death back with the energy which had made him the witer of the prize ring. He tought death back with the energy that had dropped Poole and Thompson and Hecoan in puglifistic encounter. He lought death with the energy that had dropped Poole and Thompson and Hecoan in puglifistic encounter. He lought death with the energy that had dropped Poole and Thompson and Hecoan in puglifistic encounter. He lought death with the energy that had done to succeed in the contest of the first and beath flung him. It was the most tremendous hattle for his he world's champion of the vice of the prize ring. He tought death we old these fibre an

CHURCH OF THE ASCENSION.

THE COMMUNION OR SAINTS-SERMON BY HEV. JOHN COTTON SMITH.

The celebration of the fiftieth anniversary of the foundation of the Church of the Ascension, Puth avnext Sunday, Rov. John Cotton Smith preached on the "Communion of Saints," taking as his text, the words of the Apostie's croed, "I believe in the Catholic Church, in the communion of same." He who on account of their station or their deeds baye attained to prominence; but God has equal regard for those saints who, though unknown to men, have attained eminence in His aight by their virtues.

It is of the greatest interest to took into the relations in which the children of God stand toward each other and the relation which exists between the members of the Church militant and those who have departed from the earth. But, above all, it is interesting to grance over the history of the Church, to contemplate the grandeur of the characters who played prominent parts in it, to see how thuch it surpasses any merely human history. Passing from Abet, who understood God's wishes in the earliest ago, and Enoch, who "walked with God," to Peter, John and Paul, to Luther and Melancthon, even to the saints of no neotrety, whom we meet in our own circles, we cannot but be impressed with the wealth of the Church in men of existed natures and how most varied characteristics. But it is not merely this wealth of great men that calls for our animiration. We are still more struck by the fact that sain of them appeared just at the moment when by his peculiar gifts he was best quantied to grapple with the difficulties that beset the Church.

Santship includes all the lanthful, and its fundamental principle is union with Christ. This union must be visible through prayer and the sacrament, but it must also be spiritual, and the spiritual union consists merely in the belief that we are sinners, the conviction that we need forgiveness, and a leeling of assurance that that lorgiveness will be vonchasied to us.

CENTRAL METHODIST CHURCH who on account of their station or their deeds have

CENTRAL METHODIST CHURCH BUDDHISM AND SINTOISM SERMON BY REV

DR. NEWMAN. At the Central Methodist Episcopal Church, avenue and Fourteenth street, Rev. Dr. Newman said;—I propose to commence to-night a course of My purpose is to inquire, What do men believe? How do they worship? And what is the practical effect of their belief and devotion upon their individual and national life? My method will be both analytical and synthetical, and in this I shull be in accord with the scientific methods of the day, which deal largely in comparative science. My purpose is not sweeping denunciation but caim and candid inquiry. In this age of religion circles, who, in their enthusiasm for their favorite, de est in plucking a leaf from the chaplet of renown which the ages have piaced on the brow of these renigious leaders. Truth, justice and duty require that I should praise where praise is due, concemn where condemnation is dumanded.

CONCLUSIONS TO BER KRACHED.

where condemnation is demanded.

CONCLUSIONS TO RE REACHED.

As we advance in our inquiry we may hope to reach the following conclusions:

First.—Inat all these religious systems have, in their essence, a common source.

Second.—Inat in those not neid by Christians there is much to be commended, evincing that through the ages and in all battons God has not left dimeelf without a witness of mis being and goodness.

Third.—Ihat while all other forms of religion are ethnic or national, Christianity is catholic or for universal man.

Fourth—ihat while every other religious system is detective the Gospot of our Lord is complete, and all that man can desire or need.

Fifth—and that while street is complete, and all that man can desire or need.

Fifth—and that while shinotism, Buddhism, Confociation, Taurem, Brahmithm and Mohammendation have been and are now decaying, Christianity is a magnifect success, endowed with immortal vigor and possesses the clemons of aniversal conquest.

I shall speak to you to-night on the religions of Japan, which suggest the text found in it. Kings, yet, 33—Thoy leared the Lord and served their own goas." Here the Dector gave a graphic description of Japan, as he found it in 1875; its geographical position, capatolities and inhabitants, whom, he said, resembled the French, foreshadowing its future and predicting that it was destined to be the England of Asia, Resuming his discourse he continued:—The most ancient renging of Japan is Shatcism, which and the pattern of the success of an ideal is earlied to be used in the pattern of the

ST. PATRICK'S CATHEDRAL THE GOOD SHEPHERD AND THE PLOCK-BLB-

MON BY VICAR GENERAL QUINN. The sanctuary of the Cathedral at the high mass The sanctuary of the Cathedral at the high mass was unneually spleudid in appearance. The high aliar was lit up with many lights; the Virgin's altar, which is always beautifully decorated during this mouth, was respiendent with lights and was also decorated with flowers. The statue of the Virgin, flowing mantle of riccest fabric. The music of the mass was, as usual, of the best quality, the singers being in excellent voice.

The high mass was celebrated by the Rev. Mr. Nearney and the sermon preached by the Very Rev. Vicar General Quine. The preacher took his text from the gospoi of the Sanday, John, z. 11-16—11 am the coord shepherd, "He gave a brief explanation of the gospoi, and showed that there are many kinds of pastors, each with his mission. He then apoke cloquestly of the Good Shepheru Himself and the example ris left us of a true shepherd watching over His flock, it was, said the preacher, a fortunate thing for us to belong to the true fold, but as such we had duties incumbent on us wheth we should not fail to perform. In the light of the Gospoi we should not wander away, but remain steadinst in the fold, enjoying the lavors and the graces which were vouchsafed ds. flowing mantle of richest labric. The music of the

AMERICAN BIBLE SOCIETY. IS THE BIBLE THE BOOK FOR THE DAY?-

SERMON BY DR. CHAMBERLAIN. The Rev. Jacob Chamberlain, M. D., of the Arcot Indian Mission, delivered the annual sermon in behalf of the American Bible Society in the Prosbyterian church (Dr. Grosby's) on the corner of Yourth ave-

opeued with prayer by the paster, who then introduced the Rev. Dr. Chamberiain, who took for his theme, "The Bible Tested, Is at the Book for the Day and the World?" The speaker quoted a pas-sage from the ninetieth Peaim, seventh verse, "The law of the Lord is periect." The word law is used in two senses in the Bible, First.—The law of Moses. It is periect, and the ingenuity and sagacity of all modern ares have found it impossible revealed word of God. In this broadest sense we are able to maintain that it is perfect. Where else do we find such accuracy in historic detail, as proven by recent Assyrian and Egyptian discoveries, we gad such accuracy in historic detail, as proven by recent Assyrian and Egyptian discoveries, and where such soarings of prophetic vision? The Bible is suppled to all races and people of this globe. The American society has scattered the Word of God through all nations. You know of its work at home, but are you aware of the work it has accomplianed in all corners of the cartin? It has fallen to my lot for a score of years to witness its distribution among people speating a score and a half of languages. I have seen this Holy Book read in the famine regions of Insia, and many converts, hungry and gaunt, poring over its pages. In Jerusalem, on Mount Zion, we joined an assemblage, descendants of Shem, Ham and Japhet, and we read to them the Seriptores and gave them the Word of life. At Nazaroth I found your Bible, On the hills over Antioen twelve hundred Christians gathered to hear wonst good this Bible had done in India. I have read to the Arabian tongue from your Bible. I have seen it in Italy, Rome and Naples, and it cannot be blotted out.

Br. Chamberlain contended that the gospel quelled opposition, and cited a case where he quelled an angry mob of 18,000, who threatened to stone him to deatt if he presented against their religion. In conclusion he advised the congregation to study the Bible now and to give it to all the world, to every creature, as it was a priceless heritage.

MISSIONARY MEETINGS.

MISSIONARY MEETINGS. ANNIVERSALT OF THE AMERICAN HOME MIS-

SIONABY SOCIETY.

At the fifty-second anniversary of the American Home Missionary Society, held in Dr. Taylor's Taber-nacle Church last evening, there was a large attend-

ance. Dr. Taylor opened the services.

The secretary of the society presented the annual report, which contained the following facts:—Since the last anniversary three of the vice presidents of the society, Rev. Ass D. Smith, D. D., LL.D., Rev. Seth Sweetser, D. D., Charles Abernethy, one of its directors; Rev. Edwin Hail, D. D., Seth Sweeteer, D. D., Charles Abernethy, one of its directors; Rev. Edwin Hail, D. D., and four of its missionaries, Rev. Erastus B. Clargett, Rev. John H. Beckwith, Rev. James L. Crane and Rev. John N. Powell have died; number of ministers in the service of the acciety, 906; 435 have been pastors of single congregations; 296 have ministered in two or three congregations; 296 have ministered in two or three congregations each, and 266 have preached to congregations of colored people, and 33 in ioreign languages; 18 to Weish, 12 to German congregations, 1 to a French congregation and 1 to a congregation of Swedes; number of congregations and missionary stations supplied, in whole or in part, 2,237; aggregate of ministerial labor performed is equal to 739 years; number of pupils in Sabbath schools, 91,762; 47 churches have been organized by the missionaries and 46 have become self-supporting; 28 houses of worship have been completed, 110 repaired and 20 others are in process of erection; 99 churches report revivals of religion and 451 missionaries report revivals of religion and 451 missionaries report. 4,572 hopeful conversions. The additions to the churches have been 7,575—viz :—5,027 on profession and 2,551 by letter. Total receipts, \$284,486 44; expenditures, \$284,546 71; leaving \$15,300 77 still due to missionaries for labor performed. In audition to these past dues, approprations already made abd daily becoming due amount to \$76,028 60, making the total of piedges \$91,336 37, toward redevining which and to apply on other appropriations. Balance in the treasury, \$40 50. Eleven thousand dollars have been contributed by the Sunday scools. The recopts of the treasury have been leaved in this fourth year of financial distress. The income from living givers has been larger, by more than \$9,200, although the leaguages have failen off ficarly \$20,400.

At this condition of the original nome missiocaries who went West thirty-five years ago. The gentleman spoke at length, extending the services to an hour and a baif.

wildernesss.

The American Home Missionary Society was organized in 1526, and only 130 missionaries were then in the Sett, and 100 of them were employed in New York State, leaving only 16 for the West. From the work of this Society and its teachers the colleges, senous and civilization of the West had received a larger part of their aid and vitality.

TEMPERANCE ADVOCATES.

THE AMERICAN UNION MEETING AT THE COOPES INSTITUTE-THE BLUE RIBBON

Sunday meeting yesterday afternoon in the large ball of the Cooper Institute, Vice President J. J. Barnet in by Chaplain Keller the Chair introduced Professor W Mason Evans, was delivered one of his impassioned addresses. He spoke of the spathy that prevailed in the temperance work in some quarters, and said this should not be so, for the work of temperance affected the home and liberty of every man. It has affected man from all time, and the speaker showed by siblical suthersides how account, though then known by another name, had affected some of the great men in the early days of creation, lie affirmed that nothing was so dangerous and damaging to man's clevation as the use of this poison. He would have them spike the gun of intemperance—to spike the gun of intemperance—to spike the eggs of their asplication of their speak of the same. No man, he continued, ever began to drink who expected to become a grunkard. But the first orinks are like peobles thrown into the set; the crecks of the ripples spread and spread until they break upon the shores of destruction. He would have nee, women and children come forward in solid battalion and work until this infernal swit is rooted out forever.

The work of signing the pledge and receiving the decoration of the other ribbon followed the Professor's address. It seemed as it his remarks and touched the young people among the audience, or, as he finished, scores of ititle boys and grifs growded up to the platform to sign the pledge and receive the older ribbon pinned to their garments, seeminging quite prous.

President kundy stated that Recover Hackent had engaged to be present it inchness did not prevent him. He had expressed his sympanty with the cause, but it was only a day or two since that he had been taken up in the street insensible, having failes in consequence of an attack to which he is sometimes subject. A telegram from Jouge Hackett was subjected this meeting that the so-called Hailoran Except bill to get to to to decome a law." It was unammodally adopted.

AT IRVING HALL.

The American Blue R. boon Temperance Union met in the afternoon at Irving Hail. About twelve nun-dred people were present. Professor Nobic presided, and the programme included speeches by Rev. William B. Affeck, president of the Sine Ribbon Union; Edward Carswell, of Canada; Joseph Cheney, of Rentucky; the delivery of an original poem, entitled Drink is My Curse," by Emma Gates Conklin; recitation by Professor Keepan, and Instrumental and vocal music by a voluntary choir.

Mr. Affleck, in thanking the union for his election for the ensuing quarter, and that during his term of office there would be a severe fight against the fiquor traffle, and that his motto would be "War to the knile and the knile to the hilt." We must do all in our power, he continued, to rescue our brothers and anitary from the demon of drina. If any man sells liquor to my son or daughter, bighting their lives, that man does wrong and ougst to be made to know it.

After the choir sang "Lite's Battiffer," Mr. Joseph Cheery delivered a filteen minuter," Mr. Joseph Cheery delivered a filteen minuter, speech, in which he maintained that the tardy success of the temperance agitation was due to the lact that most of the logislation bitnerto had attempted to recorm the drunkard by fines and imprisonment, when the real criminal was the liquor desier. Another missiake was committed in the family, where cordinals, blackberry and elderberry wines were made, and where children were salowed to drink them. As a temperance man of twenty years' standing he did not believe there was any more harm in a glass of pure cider than its a glass of water, but dider was daningsods the gin, brandy, whiskeys and other possons of the barroom.

Mr. Carswell made a plea for the sympathy of the public in the figur of the bur ribbous against the liquor desiers, and the meeting soon after adjourned.

Newark has a new sensation-a wild cat mystery. For several weeks past reports have been made of the appearance at various points in the Fith and Tenth wards of a mysterious animal, supposed Tenth wards of a mysterious animal, supposed to be a wild cat. Whatever the animal is it has made havor with checken coops, in one case killing ten chickens by nipping their heads off. Louis Beckeimeyer, Owen Garrity and other citizens declare that they have been attacked by the same or a similar animal at different times, and carly yesterday morning a policeman named Clark, tormerly captain of police in New York, was attacked by the animal and has bis uniform badly torn. Before he could do anything to the beast it escaped. A printer named Simons was also attacked some hours taker. FICKLE SPRING.

STRUGGLE FOR SUPREMACY BETWEEN BAIN AND SUNSHING-IN THE PARKS AND BY THE BEA.

The unpropitious aspect of the early part of yestererdsy deterred many people from going abroad, and Pifth avenue was much less abronged after church service than is usual on a Sunday in May, but still there was a fashionable concourse and a fine display of coatly garments. The afterthe avenue and Park were crowded. The show of spring lashions was bright and attractive, especially

of spring lashlons was oright and attractive, especially in the matter of bounets, of which there was a great variety, conspicuous among them being the Gainsborough, the Marie Stuart, the Defoy, the Fra Diaborough, the Marie Stuart, the Defoy, the Fra Diaborough and the Park and it the rage and pink and lemon colored king goves were extensively worn. The turn out of carriages was large in the bright, baimy hours of the atternoon, and gave an animated feature to the Park and avenue.

The Park itself was in splendid trim, the trees for the greater part being in full bloom and the various plant and flower beds breaking into blossom and color. The rain of the morning gave a delightful freshness to the greatery of the mead and woodland, and bathed in the warm sunlight the picture offered to the eye was extremely effective and lew minds were so dail as to fail in being impressed by it. All the favorite resorts were filled by ithe samnering and happy multitude. From end to end of the Mail a dense procession of well dressed humanity extended, and conspicuous everywhere were the throngs of children, especially about the grounds of the zeological collection. Boating parties shot hither and thither over the glassy sarface of the lake, and thousands of people lingered around the margin, taking in the many beautiful points of security that embellish this most attractive portion of the Park.

Cart xgurpaos.

the world,
it was past six o'clock before the multitude that
visited the Park appeared to suffer diminution, and
even with the advent of night there were many hundreds still to be found lingering there.

The first Sunday of the Coney Island season was in theer antagonism to the gay pastimes which usually

go forward at that popular sesside resort. The posi-tive malice of the skies in the morning and their menace in the afternoon kept intending excursionis at home, and in the evening, when the disenthrailed too late to begin the day. Dinner had intervened, and

A 1 L BAUNANNS NEW PURNITURE, CARPET A. and Bedding Ware-one, 512 and 514 Sth av., near 35th at. the largest estab is between the the city, lowest cash prices; weekly and monthly payments taken.

A PRIVATE PAMILY WILL SELL 51.EGANT PAULOS SILO; Suits 1, 4 pieces, covered in satin, cost 550., for \$1.50; do. \$100; Suits in reps. \$50 and \$25; Ubsmber Sots, Library and Dimituroom Furniture, less than sair cost. Call at private residence, 120 West 25d sts., near 6th av. A PARTY, GIVI G UP HOUSEKEEPING, WILL A sell Mirrors, Farniture, Carpets, &c. Call at 316 2d av.

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Awould like to dispose of his Furniture, which is almost
new, to cash parchasers, in lots to tait. One handsome
Parior Nuit, in sethn, cost \$500, for \$200; one xait, ebony
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Consirs in leather, &c. Carpets 50c. a yard. Call ai residence 131 West 14th st., between 6th and 7th ass, for one
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A.- Flandfore: Imported Bronzes Polations STEINWAY

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A young German Laby Wishes to Know A
speake German German, on a translation inclined, who
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A CENAND FOR TELEGR PH OPERATORS.

A taught practically with telegraph instruments; another company starting; commence immediately; day or
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BARBERS WANTED-75 HELPERS AND 4 APPERN.
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Pearl st.

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duced; just out; for \$5 a building can us accurely protected;
we are now giving exclusive rights; fine opportunity for
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W. Bluies on wearly payments; special inducations to the Light party. Apply to or adverse GAY's Pub-

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SPITUATIONS VANTED-PEMALES. 13 BOND ST. SECOND FLOOR. -AS FIRST CLASS 22 WEST 14TH St.-A RESPECTABLE WOMAL 33 WEST 42D ST. CRESENT EMPLOYER'S).-Al 36 MESTER ST., ROOM 13 -A VOUNG ENGLISH-O'Dooman as first class cook in a restaurant of notes, no objection to the country; thoroughly competent and restaurant. Call or address.

40 DELANCEY ST., F. NCY STORE.—A RESPECT. Policy in lady as plain cook, washer and ironer; best city reference. Call for two days. 4 LEXINGFON AV.—AN ENGLISH WOMAN AS I head cook; meat, paster cooking, French, English, all new styles cannot be excelled for being a perfect cook; can make handsome dishes out of what a bad cook would waste; city reference. 67 WEST 44TH SL. FOUR GIRLS (SWEDISH) AS French nurse: would separate: references 68 WEST 48TH ST. (PRESENT EMPLOYER'S) .- A 81 ST. MARK'S PLACE.—A RESPECTABLE GIRL accook, washer and fromer: city reference.
90 ST. NARK'S PLACE.—A RESPECTABLE GIRL of St. NARK'S PLACE.—A RESPECTABLE GIRL of the strength of the stre 103 EAST 21ST ST., CALVARY RECTORY (PERS 104 WEST 31ST ST - A RESPECTABLE GIRL AS best city reference. Call for one day. 100 WEST 40TH St. (RING THIRD BELL, WEST laundress: country preferred; good cook and first class Ill WEST 20TH ST., IN STORE -A RESPECTABLE woman as cook and to assist with washing and round; city or country; references. 11 2 WEST 2076 ST.—TWO RESPECTABLE GIRLS IN other as first class welltens; is willing to assist with cham-berwork; three years' best city reference from last cus-

121 WEST SED SE -A PROFESTANT WOMAN AS 120 EAST SUTH ST. (PRESENT EMPLOYERS,—A Doyung woman as cook and isandreas; would prefer to go in the country; first rate recommendations.
120 WEST SUTH ST.-TWO WOMEN, TO GO TO Other as thembermaid and waitress; good reference. 140 WEST 35TH ST., REAL.—A RESPECTABLE 142 WAVERLEY PLACE. A COLUMED WOMAN ence. Call at Mrs. J. Johnson's.

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150 cook; thoroughly competent in all its branches; city 20 2 WEST 21ST ST., THIRD FLOOR, A COLORED 208 WEST 19TH ST.-AN FI ST CLASS COOK
understands French and American cooking; three
years' reference from fast place; city or country.

212 7674 87. YORKVILLE —A BENFECTABLE 212 stri as good cook, washer and froner; city reference 215 EAST 4187 ST.—A RENFECTABLE SWEDISH business in all its branches; best city reference. City or country; seed city reference from hast place.

216 WEST 27TH ST.—A PROTESTANT GIRL AND ADDRESS of CONTROL OF COUNTRY COUNTRY CONTROL OF COUNTRY COUNTRY CONTROL OF COUNTRY COU 222 STH AV.—A RESPECTABLE WIDOW WOMAN

226 EAST 20TH ST.-A COUNTRY GIRL AS COOK 227 EAST 29TH ST., REAR. - A PROTESTANT 227 *ANT 20 H ST. A YOUNG GIRL TO COOK 225 WEST 30Til ST.-A R-SPEC ABLE COLORED to woman a-cook and to assist with the washing and ironing, or to do general housework in a small family; five years' city reference. Call for two days.

leired; no cards answered. Call for two days.

2:31 EAST 45TH -T., BETWEEN 2D AND 3D AVS.—

2:31A raspectable young woman as good plain cook, washer and ironer; city of country; three years' city reference from last place.

2:3:4 WEST ISTH >F.—A RESPECTABLE GIRL AS COOK, washer and ironer or to do general housework; city and country reference.

2:3:4 WEST ISTH =T.—AS PIRST CLASS COOK; NO collection to a private boarding house; good reference.

230 WENT 24TH ST. A THORNUGH GOOD next and orderly; understands her business thoroughly; good reterence. 241 WEST 17TH ST., IN STORE-A RESPECTAprivate jamity; good city reference.
24.3 WEST 34TH ST.-A STEADY GIRL AS GOOD
good city reference; is kind and obliging; 244 MEST 47Fil ST-A GIRL AS COOK AND

249 West 27TH ST., SECOND PLOOR, BACK.—A frozer; will do housework; city or country; best city reference.

297 TH AV.—A COMPETENT WOMAN AS COOR country; sood city reference.

300 WEST 40TH ST.—TWO GIRLS TO GO To-chambermaid and waitrens; city or country; best city reference.

306 EAST 24TH ST.—A PROPESTANT YOUNG country; best city reference. No postal cards.
308 spectable German woman as cook; best city reference, 311 SAST 40TH ST. FIRST FLOOR FRONT.—A SIligiri as cook, washer and fronce; good city reference. Call for two days.

312 WEST 48TH ST., NEAR STH AV.—A YOUNG SILE reference cook, wash and fron; city or country; good to reference cook, wash and fron; city or country; good to reference cook.

city reference.

315 StH ST.—TWO PROTESTANT GIRLS; ONE AS and waters and to assist with waiting and roung; best city reference.

317 East 24 H ST. SECOND PLOOR.—RESPECT-

320 EAST 220 ST.—AS COOK IN A PRIVATE diales and pastry, bread, blacult, &c.; best city reference, Call or audress.

22] KASTBIST ST.—A RESPECTABLES, YOUNG WOlman as first class cook in a private family; no oplection to deng the coarse washing; best city reference
from last place.

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107 two days.

230 EAST 28TH ST.—A YOUNG GIRL AS GOOD piain coor, excellent baker; with assist with washing; best city references.

237 EAST 22D ST. (PRESENT EMPLOYER'S).—3-27 Two young girls in one family; one as cook and one as chambermaid; city reference.

356 WEST 40TH ST. (STORE).-TWO WOMAN as waiters and troner; the other as waiters and chambermaid; understands all kinds of salads; six years' reference; private family only.

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